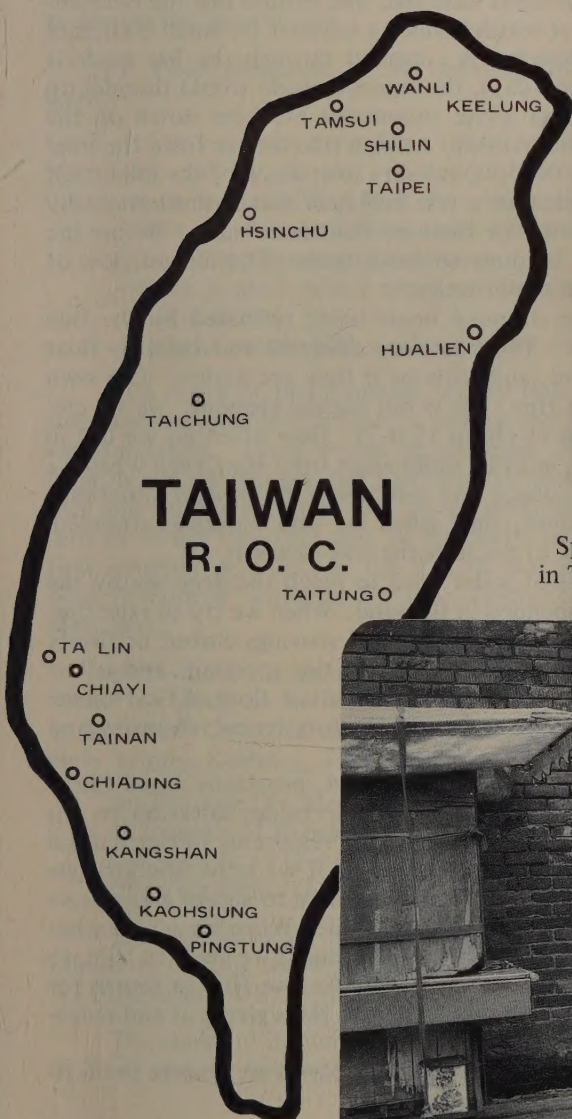


Friendship

SUMMER 1987

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TAIWAN
R. O. C.

TAITUNG O

HELP FOR THE HANDICAPPED

Specially built motorcycles allow invalids in Taiwan to move and work independently.



THE BISHOP, after two months in hospital, was allowed to return home on July 2nd. His state of health fluctuates and your continued prayers are asked for him and for his family, for the election of the new bishop, now probably to be held in September, and for the future welfare of this diocese.

In place of the usual Bishop's Message, we publish the following, written to the Associates of the Community of the Holy Name in Melbourne by the chaplain, the Rev. Peter Joliffe. Holy Name Day is celebrated in Australia on 7th August.

A MEDITATION

A little while ago I was staying in a seaside township. The mouth of the river as it entered the sea was almost blocked by a submerged sand bar, and behind this the river estuary widened to a protracted expanse of water which formed a harbour for small craft, and even for several larger ocean-going fishing vessels. A channel through the bar made it possible to reach the ocean. On windy, stormy days, the waves outside would thunder on the bar, looking from the shore like creaming white mountains breaking down on the horizon. Inside, the waters were placid by comparison. At high tide the sea filled the inlet and the boats rode high at anchor, but when the tide was very low, much of the inlet itself was sand and many of the boats were stranded in a few inches of water, until gradually the water flowed back and deepened sufficiently for them to float once more. Before the tide turned and began to rise, nothing could be done to move them. The inward flow of the water was like the coming of new hope and opportunity.

It seems to me that the picture of the stranded boats being refloated by the tide illustrates a deep truth about our own lives. The boats are designed and built to float and travel in water, it is their natural element, and without it they are useless. Our own lives have been created by God to be lived in Him. He is our natural element: we are created to live in Christ and for Christ to live in us (John 15:4-7). How often do we live in that way? Often we seem to find satisfaction in living quite apart from Him, even when we say we want Him, valuing our own independence and our power to control situations, people and the course of our lives. Yet times come when we find ourselves stranded, helpless, and unable to find life in where we are or discover the way onwards.

If one of the boats lying in a few inches of water tried to reach the deep sea by the power of its own engines, it would become embedded in the sand. When we try to raise ourselves to attain to God's love, we find that our own efforts and strivings embed us firmly in the self-centredness we are trying to escape. The return of the tide is certain, and sailors can trust their vessels to it. Much more sure is the settled, steadfast flow of God's love. We come to learn that we can trust ourselves to Him — to His forgiveness, cleansing and to the onward flow of His life.

One of the gospel readings for Holy Name, John 14: 6-14, proclaims Jesus Christ as the way, the truth and the life, while others affirm that He brings salvation to His people. God, coming to us in Jesus Christ, wills to save us and restore us to our natural element — Himself. He bears us up and carries us into His life. If we strive and struggle to earn His love and reach His life, we get nowhere: we have to learn to accept and receive His love, and to find in Him our own truth and the way on into life. When we accept what He offers, we learn that although apart from Him we can do nothing, if we abide in Him we begin to discover that He is giving us the capacity and the will to love Him in return for His love. The love we cannot give from our own strength, we find He is giving us and teaching us to give back to Him and others.

May we all find the reality and power of His love more deeply as we observe the festival this year.

TRINITY HALL – THEOLOGICAL STUDIES FOR LAY PEOPLE IN TAIWAN

One of the difficulties faced by the Taiwan Episcopal Church is that we have as yet no seminary of our own in which to train our lay people and clergy. At present, ordinands attend the Presbyterian institutions with which the Episcopal Church is associated and at which some of our clergy teach, but there is no training in the specifically Anglican traditions.

Fr. David Chee has been concerned for quite some time about this lack and feels that such teaching is essential if the Episcopal Church is really to take root in Taiwan. In 1982, he began advocating the establishment of an Episcopal centre of learning, in the first place for the theological education of lay people. At that stage, the people he spoke to were very doubtful: our church members were so few and far-flung that they thought it unlikely to be a workable proposition. However, he brought the matter up again later and early in 1984 a meeting was arranged for the Bishop and the clergy of the northern region to discuss the possibilities.

Fr. Chee presented to the meeting his ideas on the aims of such a centre, which were: —

- to be a starting point for a future seminary
- to give lay people a taste of theological studies (Although several of the clergy were well qualified to lecture in theology, no attempt had so far been made to use their capabilities for organised, systematic instruction of our people.)
- to enable a pooling of resources
- to be a place where ideas on Christianity in the local context could be exchanged and explored
- to help people with a calling to the ordained ministry to be noticed and encouraged.

As a result of this meeting, Trinity Hall was established. Plans were made to run two three-month semesters a year, in Spring and Fall, each of which would contain two courses (in Mandarin). These would be designed, in content and standard, to be on a level with usual seminary courses, the particular subjects to be chosen according to the special interests and qualifications of the clergy available to teach. Details of the first courses were sent to all our churches and, in the north, to every Chinese member of our Church, and the first semester was held in the Fall of that year, with lectures in “An Introduction to the New Testament” given by Fr. John Chien and in “Church and Society” by Fr. Livingstone Merchant.

Since then, the programme has continued as planned. As there is not yet an actual “Hall” to study in, the lectures — three hours on one evening per week — have been held at St. John’s Cathedral and in Good Shepherd Community Centre, with one course also at Holy Trinity, Keelung. The other subjects treated to date have been: —

Anglicanism (Fr. Merchant)	Introduction to Old Testament (Fr. Graham Ogden)
Philosophy of Religion (Fr. Chee)	Christianity in China (Fr. Samuel Chen)
Genesis 1 — 11 (Fr. Ogden)	Liturgics (Fr. Chee)
Christian Ethics (Fr. Chien)	History of Early Christianity (Fr. Samuel Liao)

Three subjects are offered each semester and the two most popular are selected, but a minimum of four registrants is necessary for the presentation of any subject. Students pay NT\$600 (about US\$20) per subject.

The standard of the programme is high. Students must be senior high school graduates at least, and, to earn one credit, must complete sixteen hours of solid study. To gain the

second of the two credits allotted to each subject, students must also satisfy the lecturer either by writing a paper or in an examination. The high standard required is evidenced by the fact that gaining credits is not easy. Of the average of eight students per class, only one or two from each have succeeded. All the students have worked hard and not one has failed to complete a course, but some have not been able to sit for the examination or have not reached the required level. Because this is seen as the precursor to a fully-fledged seminary, all teachers involved must have appropriate qualifications so that, at such time as a seminary is formally established, the credits given in these early days will be recognised. Trinity Hall itself is not yet generally recognised, and it is therefore the qualifications of the teachers, the hours spent in study, and the standard of the essays and examinations that will count.

The programme is going well, with a steady stream of interested people. Most of the students have been Episcopalians but there have also been four from other denominations, who heard about the lectures from friends. Students have included retired people, university professors, teachers and businessmen. One was a hospital administrator, and the youngest so far was a kindergarten teacher in her early twenties. Men and women have registered in approximately equal numbers.

This trial period has proved that people are interested in studying theology and, moreover, that they are willing to pay to do so. But, Fr. Chee says, the organisation now needs to be improved. He would like to see Trinity Hall achieve proper status and recognition, and for even more people to be made aware of what it offers.

ON FLOATING

The floater is not at all passive.
Anyone who has ever tried to float knows
that the floater is intensely active,
responding to every movement of the wind and tide.
As soon as he becomes passive,
he will sink like a rock.

But the activity of the floater is unlike that of the swimmer:
the swimmer sets his own course
and relies primarily on his own skill and muscles
to get him to his goal.
The floater, on the contrary, is carried
by the wind and the water.
He entrusts himself to forces beyond himself,
and his effort is to CO-OPERATE with these forces.
He is active
but he is not in control.

(Author unknown)

SPADEWORK FOR A NEW HISTORY BOOK

Col. Richard T. Corsa, from Walnut Creek, California, visited Taipei from May 13th to 25th. Far from being a stranger, he is well-acquainted with Chinese people and language, both here and on the Mainland. He taught at St. John's University in Shanghai and also at Soochow Academy from 1946 to 1950. He first came to Taiwan in 1951 as aide to General John Perry Willey and returned in 1968 to become chief of the Matsu Advisory Team. Marg, one of his five children, was born here. His visit this time was for two purposes – to see again Bishop Cheung (who was, most unfortunately, in hospital for the whole of his stay) and to do some research for a history which he plans to write on the Episcopal Church in Taiwan.

On Sunday, May 17th, Col. Corsa spoke at both services, English and Chinese, at Good Shepherd Church. Although welcomed as one of the founders of this church, he was quick to disclaim credit for this and, in a very entertaining address, shared his remembrances of the way in which a branch of the Episcopal Church had been formed here.

When he first arrived, there were only some isolated Chinese Episcopalians who had come over from the Mainland. One of these, Phillip Bee, who had gathered together a few of them, managed to introduce himself to Col. Corsa and enlist his help in starting a church by allowing the meetings to be held in his home. (Because of the Colonel's military standing, the post-war law against assemblies was waived in this case.) He also played the organ for the hymns. Thereafter, to increase their numbers, Mr. Bee used to stop on his way home from work by bicycle and post on the telegraph poles red signs (also strictly against the rules) saying, "Christians wanted!" and giving Col. Corsa's address. From our visitor's description of those early days, the history he is preparing promises to make interesting reading.

Col. Corsa commented on the growth from this small beginning to the present stage of the Taiwan Episcopal Church, with its cathedral, churches, students' hostels, technical college and schools. But he reminded us that "the future depends on all keeping their eyes on God" and on fostering the increase of friendship and love between Christians, and the active spreading of God's word.

Col. Corsa speaks fluent Chinese and obviously enjoyed the chance to discuss paintings with a local artist, bargain with a tailor and joke with the staff at a bank. Soon after his arrival, a taxidriver 'took him for a ride', running his meter up to NT\$80 for what should have been a \$40 journey. The driver must surely have been surprised when his passenger paid the \$80 but with it delivered a firm but friendly admonition against cheating strangers. I noticed that he recounted this experience to subsequent taxidrivers, which no doubt prevented a recurrence!

Although retired now, Col. Corsa continues to teach English. He has resisted repeated and insistent pleas from some of his old students in Shanghai to return to full-time teaching there, but he does part-time work in the adult education programme run by the Mount Diablo Unified District in the Bay Area, California, teaching English to a group of migrants of many nationalities.

We enjoyed Col. Corsa's visit and wish him well with his history project.



Fr. Samuel Lin, Dean John Chien, Fr. David Chee (1. to r. standing) and Canon Samuel Chen (seated 1.) entertain old friends from the U.S.A. – Fr. John Ling (centre) and Col. Richard T. Corsa.

Christians have distorted Judaism!

A book designed to help Christians accept rather than reject the Jewish origins of their faith has been published by the Victorian Council of Churches in Australia.

"WHEN JEWS AND CHRISTIANS MEET", edited by Dr. John Roffey, is a collection of six essays by Australian authors covering a wide range of themes on Jewish-Christian relationships. The first Australian contribution to the growing world literature on Christianity and Judaism, the book was produced to mark the 20th anniversary of the Second Vatican Council's proclamation of its "Declaration on the Relationships of the Church to Non-Christian Religions".

The purpose of the book is perhaps best summed up in one sentence from the essay by Melbourne Uniting Church minister Robert Gribben entitled "Christian Worship; the Gifts of the Parent Faith". He has written:

"The simple fact is that one cannot hope to understand Jesus without coming to terms with his religion or plumb the depths of St. Paul without learning what suffering has meant to the Jews."

Far from learning these truths, however, Christianity has instead denied them. As the Revd. George Grant, a Uniting Church minister who convenes the working group responsible for the book told "SEE", Christians have distorted Judaism. "Thus we have distorted ourselves, and the Holocaust was a gross manifestation of that distortion," he said.

Mr Grant points to one of the essays in the book for confirmation of this claim. In an essay entitled "The Churches and the Holocaust" Melbourne historian and Anglican layman Dr. John Foster writes that centuries of Christian contempt for the Jews, theologically grounded in the ancient charge of genocide, prepared the soil in which the Nazi anti-Jewish doctrine took root.

There is, says Mr. Grant, a theological anti-Judaism as well as a racial anti-semitism. As the terrible story of the Holocaust teaches, sometimes they are inextricably linked. But Australian Christians who would be appalled by any form of racial anti-semitism are often unknowingly guilty of theological anti-Judaism. "We are taught that Christianity is superior to Judaism," explained Mr. Grant. "We emphasise the negative aspects of Judaism to elevate our own faith. We say that our God is a God of love, their God is a God of law, and so on. There is an arrogance and an imperialism about Christian theology. We need to be less arrogant."

This is clear in the way Christianity traditionally uses the Old Testament, seeing it as Christological, not listening to it for itself. It indicates that Christians do not really accept the continuing validity of the Sinai covenant. This view, historically, condemned the Jews as having no right to exist, and licensed Christians to persecute them in the name of the religion of Jesus.

That attitude is still not far below the surface in many Christians' minds, although we are reluctant to admit it. Some of us are perhaps aware of it only on Good Friday, when we realise that it was fellow Jews who killed Jesus.

"Jews are scared of the cross," commented Mr. Grant. "They see it as an evil symbol. We have bashed them over the head with it for centuries."

Mr. Grant believes that our reluctance to accept the validity of Judaism, and indeed our world faiths, is a sign of our insecurity and immaturity. "We have tried to elevate our faith at the expense of others," he said. "We need to see God's grace in the whole of creation."

Developing a real respect for, and knowledge of, the Old Covenant for its own sake will, Mr. Grant believes, enrich the Christian Church immeasurably. It will help the ecumenical movement among the Christian churches if we accept our common heritage humbly. "When Jews and Christians Meet" is designed for ordinary Christian readers. It is not designed for specialists. It contains useful resource and bibliographical materials, making it particularly appropriate for parish study groups. It is priced at Aust \$6.95 and is available at church bookstores, including the C.M.S. Bookshop, 209 Flinders Lane, Melbourne 3000.

IN AND OUT OF TAIWAN

"Life, like a plank of driftwood tossed on each watery main,
Another plank encounters — drifts, touches, parts again;
So 'tis with mankind ever on life's tempestuous sea —
We meet, we greet, we sever, drifting eternally."

(A rather gloomy ditty from an old autograph book)

Summer here is always a time for much movement of people, especially of the expatriate population. There has to be a "lengthening" of the bonds of friendship as some leave this island, to return to their homelands or go on to new work in other parts of the world, and others go off on furlough. Some new faces appear, of short term-visitors as well as of those beginning a longer stay. There are people of Taiwan itself, also, who vanish for a time or who reappear after an absence abroad.

At Good Shepherd we have said reluctant goodbyes to a number of our church family: —

Margaret Hanson, as mentioned previously, is to enter the General Seminary in New York in September,

Fr. Livingstone Merchant, his wife Jennifer and their children are headed for Greece, where Fr. Merchant is to be the new deputy principal of the American School in Athens,

David White, whose voice is well-known to listeners to our English language radio station, has gone to Japan for three months or so to work as public relations officer for a friend who is setting up a business there,

Rebecca Grow, who has served Good Shepherd well by typing and duplicating the pew sheets, has left her job at T.A.S. to return to the U.S.A.,

Stephen Newell, after two years of teaching English at S.J.S.M.I.T., has returned to England to apply for admission to seminary there,

Dedee Champion has gone back to the States for a year to complete a Ph. D. in education, leaving a vacancy for superintendent of the Sunday School, and

Susan Copeland has had to retire from her highly valued part in the Sunday School teaching, since her husband's work is taking him back to the U.S.A.

From St. John's Cathedral, **Fr. Peter Lai** and his family are spending some time in Hong Kong, with the hope of returning to the U.S.A. to take up parish work with Asian-Americans.

As well as these, there have been several 'boomerang' departures. Amongst these: —
The Barnaby Powells went on a business-cum-holiday trip to Paris and England.

Fr. Graham Ogden, already in the States for Bible translation work, was joined by Lois for part of their vacation, after which both visited their children in Sydney, though not at the same time.

Fr. Ron McBride spent a month in the U.S.A. and, on his return to Taipei,

Fr. David Chee went to visit his sister in England.

Rachel Grubb has also gone home to England, for her brother's wedding.

The newly assembled English congregation in Taichung has had its share of comings and goings, too. Dr. Allen Haslup, one of the layreaders, sent this report: —

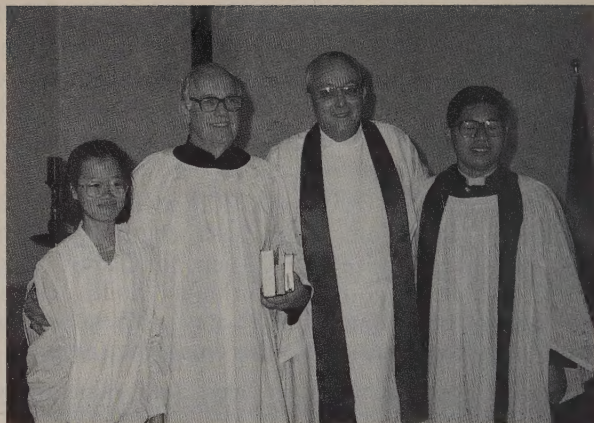
"Saint James' Church in Taichung was fortunate to have a visiting clergyman and his wife over Palm Sunday and Easter. The **Reverend John Thomas and his wife Grace** visited their old friends, the Allen Haslups. Father Thomas preached at both the English and Chinese services on Palm Sunday and at the English Easter service.

Father Chen, with the help of Father Duh, arranged a trip to Hualien. The Gene Dugans hosted a dinner party for the Thomases.

Both Father Thomas and his wife Grace are commissioned in the Church Army; as a matter of fact, they were both in the Church Army when they met some 45 years ago. I wonder if others are as ignorant about the Church Army as we are.

Father Thomas is recently retired but he has been very busy since that time, acting as a supply priest. Most recently they started a mission church which increased rapidly in numbers under their guidance.

Not too long after this, the Haslups themselves were away to the States for a year's leave of absence. Their first few weeks were to be spent in deputation work, and for the rest of the time Dr. Haslup will be working in a community-financed centre which provides medical and other care for the underprivileged. They were sent off from St. James' in grand style by the combined congregation, with choral offerings, gifts and a lunch party.



Fr. Thomas (centre right) with Fr. Chen, Mr. Dugan and the pianist on Easter Day.

The Layreader-in-charge, Mr. Dugan, had been a little concerned at the idea of being left 'holding the baby' and was therefore delighted when General Dynamics in Taichung acquired a new member of staff, **Mr. Marvin Kontak**, who is also a licensed layreader and, moreover, a capable and willing hymn accompanist. He arrived just a few days before Dr. Haslup left and is a much appreciated blessing.

LETTERS TO THE BISHOP

From the **Rev. John Y. H. Ling** Fr. Ling is well-known in Taiwan. He was ordained here and from 1962 to 1970 served at St. Paul's, Kaohsiung, Holy Trinity, Keelung and lastly at St. John's Cathedral, Taipei. In 1970, he went to the U.S.A., where his work is with the Hope-Study Fellowship (A Mission For All Faiths to Discern God's True Message) in Asheville, N.C. On a recent trip, he paid a short visit to Taipei (see photo page 5). On his return to Asheville, he wrote to Bishop Cheung:

It is a small world after my last mission tour of South East Asia. I enjoyed my trip very much. It is not only a good time for reunion of family members but also parted friends.

The first time I visited you in hospital was in the evening of May 9th. And I prayed God to look graciously upon you and to bless all the means used for your recovery and to grant you patience and peace.

"He who has health has hope, and he who has hope has everything." – Arabian proverb. "Take care of your health: you have no right to neglect it, and thus become a burden to yourself, and perhaps to others." – W. Hall.

Dear Bishop Cheung, I hope you are in good health and can take a vacation and relax.

It was a very real privilege to be with your clergymen and the church members of Holy Trinity and St. John's and I do hope to have the opportunity some day to return your hospitality in the United States.

All of you are in my thoughts and in my prayers, most especially your health and work.

Sincerely yours in Christ,
John Ling

From the **Rev. Fernando Boyagan** Fr. Boyagan is in charge of St. Thomas' Episcopal Church in Koronadal, South Cotabato City in the Diocese of the Southern Philippines. Bishop Cheung had just returned from a few days in that diocese when he was readmitted to hospital.
Fr. Boyagan has written:

My family greets you in God's love and care!

I am very very thankful to the Lord for his guidance and protection bringing my family back home from that brief vacation this summer. We only were able to take a flight to the South on the 11th May, Election day, and you can just imagine how uncertain it was to travel on such a day in our country.

I wish to reiterate my personal thanks for your most coveted concern and love to us. Such an expression and gesture of love will always be remembered in our hearts. People who were recipients of the goods you shared are so happy and grateful. Most of them are victims of social injustice and so depressed as a result of the on-going political and peace and order situation in our country today. Right at these times after the election we are very uncertain of safety; fears and other forms of human cruelty threaten many of us. I myself have received similar threats as a result of my commitment among the people, which is being misinterpreted. However, in spite of all these experiences, I have to stand and continue, pledged to pursue denouncing the evil things done by both sides, the military and the rebels among our people. Insurgency is the great threat hampering our Church work in the local areas. I continue to assure my congregation to be strong in their faith in God no matter what happens, because what the Church has started must go on. God is there to guide the Church in order to fulfill its mission.

We are on our Parish Vacation Church School among our kids during this summer break. We give snacks to them, and a small honorarium to volunteer teachers as incentives. We are using part of your gift for this Christian Education Program in our Church. We will open by the middle of June our regular Kinder classes for the year 1987-1988. We are worried about how to enlarge our one classroom to accommodate the increasing number of enrolment. This is non-sectarian religious instruction. We also plan to provide swings for the kids to play on at break time when we have the funds for it.

The work, Bishop, is indeed interesting, despite all impending problems and other crises. I know the Good Lord will not just leave us helpless for the sake of the services we are doing to our people.

Bishop, we in turn can't afford to offer you anything in material things except our prayers and thanks to God. He is there to shower on you His blessings because your love extended to people is also His love extended to your very important ministry. May the Church in Taiwan be always a blessing to its people and continue to pursue its mission through and by your effective leadership.

I will send you our pictures later and other things regarding St. Thomas' Church and its work. Thank you for your patience. I remain

Very faithfully yours in Him,
F. B. Boyagan

SOME LOCAL NEWS ITEMS

Long lines of flags fluttered along roadsides and across bridges to welcome to Taipei the nearly forty thousand visitors who came for the **70th International Convention of the Lions Club**. The four-day programme began on 1st July with a huge parade of 20,000 Lions members in groups from 161 nations and territories, accompanied by bands from near and far and elaborate floats, in a procession which took four hours to pass any one of the thousands of onlookers, some of whom watched it all.

The conference which followed included a seminar on the problems of eye-banks and one on Strengthening Life Values. The highlight of the convention, for many, was the decision to allow women to become members, and also to hold office, in the Lions Club.



Mrs Yu Toong Metsung, Premier Yu Kuo-Hwa's wife, who has been mentioned frequently for her work in promoting the harmony, health and safety of Taiwan's society, was honoured in Singapore in June. She accompanied her husband when he went there for discussions aimed at strengthening economic and trade cooperation between the two islands. Mrs Yu is seen here at an orchid garden with a new variety of butterfly orchid which has been named after her.

In lighter vein, next year, in the Chinese calendar, is the **Year of the Dragon**, considered the most auspicious year in which to be born. Many a bachelor son is at present under pressure to find a bride without delay so as to produce a Dragon son. The ROC government, however, has been doing its best to curb population

increase and, not wanting a 'baby boom', would much rather the young men NOT all rush into matrimony.

A FOREIGNER LOOKS AT TAIWAN – Part 8

Transport is something which concerns every traveller, if only for his own being and belongings. Many are the mental images we have stored away, whether seen or imagined, of the means by which people and goods are moved in different countries. Schoolchildren learn about the Eskimos' kayaks and their sleds drawn by teams of huskies, the camel trains of Egypt and the dug-out canoes used by tropical islanders. Holiday-makers today sometimes travel thousands of miles in the most modern aircraft, only to change at the end of the journey to riding in an elephant-borne howdah or climbing a mountain track on a mule, swaying in a horse-drawn coach or looking down at the churning blades of a paddle-steamer. Some out-of-date conveyances are preserved as tourist attractions, pennyfarthing bicycles, steam trains and tiny bi-planes among them, in museums.

In Taiwan it sometimes seems that the observer is presented with a kind of living history of Chinese transport. Representing the present day, jet planes whistle across the sky while luxury coaches and container-carriers speed along the highways below, overtaking cars, lorries and small vans on their way. In the city, large opulent cars purr along the main streets or creep through narrow lanes where chauffeurs need every ounce of their patience and driving skill to negotiate the parked vehicles, tight corners and inconvenient garage entrances. Smaller cars bustle about with greater ease.

The most common form of public transport around town is the bus. Standing near the Taipei bus station at peak hour, one sees an almost continuous stream, often three lanes deep, of packed buses crawling along end to end, like wheeled caterpillars, for several hundred metres. Some are new and smart but, with the amount of use they get, most do not stay that way for long. Some of them rattle and shake in a disconcerting manner as they hurtle between stops further away from the city centre. But fares are low, which is a big compensation.

For those who desire greater speed and sometimes more comfort or, alternatively, thrills and suspense, more than a third of the cars on the streets are taxis. They are so numerous that there is stiff competition for custom. The drivers toot at any pedestrian, especially a foreigner, who hesitates near the roadside. These fares, too, are low, but the passenger does often need to be able to give the driver quite detailed directions as the journey proceeds. Having ensnared one carload, most taxis go at rather a disquieting pace to discharge it and replace it with another as soon as possible. Like the buses, some are shiny and new, while others, worn and grimy, jolt springlessly over every pebble and seem long overdue for retirement.

All shapes and sizes of truck and van sprint about delivering foodstuffs, laundry, manufacturing materials and packing cases, or collecting from multitudinous small factories piles of cartons bearing the familiar label, "Made in Taiwan". Amongst them trundle smaller, three-wheeled waggons, some with motors and others pedal-driven, which are used to carry an enormous variety of loads. Some are movable stalls selling fruit, vegetables or meat. The brush carts catch the eye of the visitor with their precarious burdens of brooms and brushes, mops and dusters of every description. Some waggons transport rows of flowering potplants and shrubs to roadside garden-beds and are followed by others, fitted with benches, bringing the council workers to install them. Some are driven between the blocks of apartment buildings to pick up anything that is at all recyclable, while yet others collect drums of edible waste from the restaurants to feed the pigs. The uses of these vehicles, particularly for the self-employed, are innumerable.



What utterly astounds the newcomer, however, is the thousands of motorcycles and scooters, and seeing what can be stacked on them. They are everywhere in droves, darting in and out amongst the other traffic in a hair-raising fashion. In this country of increasing affluence, more and more people are now buying cars, but the majority still rely on the family motorcycle to take the children to kindergarten, mother to the hairdresser or the whole family, mother, father and two or three small children, on a holiday outing. For one thing, a motorcycle is easier to park. During working hours, long lines of them occupy a large proportion of many footpaths. And as for goods, it would seem that there is very little that can NOT be balanced on a motorcycle! One young man, with a child standing on the footboard of his scooter, has a young woman on the pillion, holding up behind her a six-foot wooden stepladder. Another

pillion rider carries horizontally a swaying five-metre length of metal piping. A load of three or more gas cylinders is a common sight. One motorcyclist carries a large cage containing five hopping, flapping birds; another has a huge pile of cardboard cartons. A girl rides her scooter with a four-foot potted tree on the footboard in front of her, and one motorcycle has been seen with a small washing machine strapped on the back. Because

so many cycles are used in this way, there is a ready market in fittings which enable such objects to be attached. Some such arrangements look rather insecure, but they seem to do the job. Not a few cycles also have windscreens, some with wipers, or special baby-chairs fitted between the driver and the handlebars. Of particular interest are the three-wheeled motorcycles made for crippled people, with brackets to hold a pair of crutches. Occasionally, too, one sees a covered one for an invalid. (Cover photo)

Amongst the hurlyburly of traffic, even on the busiest roads, people on ordinary pedal bicycles are also to be seen. One fears for their safety, but the old man with his baskets of fruit fore and aft, the elderly husband with his wife on the bicycle bar, the housewife with her new broom and bags of food, and the schoolboy pedalling along with his mate standing on the rear hub and holding his shoulders all seem quite unconcerned as the larger road-users swish by. They have probably been riding this way since they were small children, like the ones often seen using the footpaths to practise doubling their friends.



A relatively small load

But all these conveyances are fairly modern — what do we see from the past? There are quite a number of hand-drawn or -pushed carts in use. Many bear items for sale or gas-heated cooking apparatus to the places where people congregate at mealtimes. Some council workers wheel their tools and the baskets of road sweepings in hand carts.

Other methods of transport are older. In spite of the number of baby-strollers now appearing, many a small child is still carried on its mother's, or grandmother's, back, supported in a sling with bands which the woman crosses and ties over her chest, and encased in a small rug. Having the child thus strapped on is a convenient way of carrying it on a motorcycle and of keeping it with you while you are at work, although one sleeping baby, whose mother was selling vegetables at the market, seemed in danger of sliding out over her head each time she bent down to the baskets on the ground.

The carriers which go furthest back through the ages are the bamboo poles and wooden yokes which are a normal part of the Taiwan scene. On a construction site, a worker carries two pails of black sand on a pole over his shoulder. In the same manner, one elderly woman moves through the marketplace with a large woven basket of guavas and one of bright pink "bell" fruit, while another transports two baskets full of squawking hens. In the winter-time, a soup-vendor uses a pole to carry, at one end, a gas-heated boiler and, at the other, a container of extra water and some bags of paper cups. Beside a city bridge, a man walking between the rows of his market garden on the riverflat uses a yoke to support two large drums of water, with hoses attached, from which he waters his vegetable seedlings.

And when, from a bus on the north-south highway, one sees a farmer similarly burdened, wearing the traditional coolie* hat and with water buffalo ploughing the rice-fields in the background, it seems that here, for some people, time has stood still.

*Coolie — It is interesting to note that this word is an anglicised version of the Chinese word for a labourer. The two monosyllabic words of which it is comprised, 'ku' and 'li', mean 'bitter, hard or painful' and 'strength or force'.